The Western Luminary.

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PASTORAL LETTER
OF
THE REV. WM. L. M'CALLA,

To the Eighth Presbyterian Church, Philadelphia; written on an excursion during the month of June 1828 occasioned by the closing of the Church for Repairs.

MY DEARLY BELOVED FLOCK.

So long a separation has not before occurred since the time that we were first connected as pastor and people.—A cursory retrospect of that period may not be unprofitable. You remember that our connexion was at first formed in prayer and united and fervent prayer for direction. In the success of God's work, in the edifying influence of his ordinances, in the sweet enjoyment of christian friendship and fellowship, we have had some evidence that God has accepted our prayers, and given the Church a measure of the spirit of Christ. Without praising ourselves, may we not say to the praise of God, that for several years his goodness has abounded to us and enriched us in things temporal and spiritual!

In the midst of such happy contemplations, may do us good to remember the solemn wounds which we have just received from the Father of all mercies. We shall not soon forget the late loss of an *elder*, and *treasurer* in the individual person of our venerable pious, and beloved Mr. Walker. While we were yet weeping for him our Church, our City and our Country were called to mourn the sudden and unexpected loss of Mr. Weir, a man no less worthy than he was conspicuous. When our Session met for the first time after his death, we felt like the shattered remains of a defeated little band.—The Lord has seen our faults, but we trust that he has also looked upon our Surety; his heavy hand has been laid upon us, but it is still the hand of a Father. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair: persecuted but not forsaken; cast down, but not destroyed."

You are not strangers to affliction. Before my acquaintance with you, God gave to you, and then removed to himself very eminent and excellent men. Your regard for every such departed worthy was naturally transferred, in some measure, to that lovely man who was still spared; so that, with his increasing usefulness, your affection and confidence increased with a constant accumulation. Wherein we have sinned in this matter, (and none are without sin,) may God forgive us, for Christ's sake; and may His good Spirit preserve us from the repetition of such an error in relation to those blessings which are still left. Under the superintendance of the same unchangeable Saviour, we still enjoy happy Christian fellowship in edifying Christian ordinances.

Of these I am continually reminded in the place where I am now writing. On three nights of the week in succession, I have been called upon to take such a part in their religious exercises as I am accustomed to take in your Friday-night meetings. The second of these meetings was in the recitation room of the venerable Principal of Dickinson College, where I had the pleasure of addressing a large number of Students of different denominations who voluntarily assemble once a week, to spend an hour in devotional exercises, under the paternal direction of the President. This is probably one reason for their late remarkable growth in literary reputation, and in temporal prosperity notwithstanding the difficulties with which they have to contend. The social and religious privileges of Carlisle in general appear to me in a pleasant light. This is the more gratifying to me, and will doubtless be so to you, on account of the fact that a few days ago, a member of our little flock was unanimously chosen by the Trustees of the College, as an additional professor. May the Spirit of glory and of grace rest upon him, upon those whom he shall leave behind, and upon his new associates. May God grant that his *life* may be as honorable to himself, and as useful to others, as the *death* of our beloved associates, has been painful to us.

Brethren let us endeavour to live, as those who must soon die and give an account. Let us live not for ourselves only, but for the church. For this end let each of us vigilantly maintain personal piety, and labor consistently and perseveringly, to promote the purity, the peace, and the unity of the church. Let us not only repair our house, but amend our lives. It is pleasing to anticipate the time when we may again meet in the sanctuary which God has given us, in the exercise of unreserved devotion and affection, when the alteration now in hand may give us a more orderly, profitable and comfortable adjustment of our Sunday schools; when the pastor and elders may engage more faithfully in family visitation; when our catechetical classes shall again look like the kids feeding by the shepherds' tents, and when in due season I may again meet my highly prized Bible classes.

Brethren, my heart is with you for Christ's sake, and not for the sake of filthy lucre. My great desire is, that God may be glorified in your salvation. I often mourn in secret, on account of the mortification which you have to endure, through my ignorance awkwardness, and roughness; but your charity will allow that my most disagreeable & unpopular steps result from a desire to be inviolably faithful to your best interests, and to maintain a conscience void of offence towards God and man. You desire to reward me generously for my zeal in your service. The way is open. Fear God and keep his commandments. Live by faith in Jesus Christ. Attend diligently to *secret prayer, to family religion & to the house of God, and the Sabbath day.* Let your temperance, honesty and benevolence prove the reality of your piety: and you will please God, and reward those who have laboured for you. May the grace of the Holy Trinity abide with you, and whether I live to serve you again, or die before we meet on earth, I hope to continue united to you by the most tender and durable of all ties.

I remain your affectionate Pastor,
W. L. M'CALLA.

Carlisle, June 6, 1828.

No Sectarians in Heaven.—Mr Bickersteth, a most excellent man and a member of the Established Church, in an address before the London Tract Society, at its late Anniversary, said. "He remembered being much delighted with a case which one of his friends supposed. It was that of the immortal spirits of different denominations arriving at the heavenly mansions, and as might naturally be supposed, each individual inquiring after members of its own communion. The glorified spirit of the Churchmen said, where are all the Churchmen! There are no Churchmen here! The glorified spirit of the Baptist said, where are all the Baptists! There are no Baptists here! The glorified spirit of the Wesleyan said, where are the Wesleyans! There are no Wesleyans here! The glorified spirit of the Independents said where are the Independents! There are no Independents here! At last they all of them exclaimed, where are the Christians! They are all here! When we come to the Religious Tract Society we ask where are the Churchmen, &c &c.! and we find there are none of them here; but when we come up and ask, where are all the Christians! We find them all here!"

London Post Office.—In a recent conversation with an English gentleman, who is no stranger in London we were assured of a fact which had been stated to us before, viz that NO MAIL IS TRANSPORTED EITHER INTO OR OUT OF THAT CITY ON THE SABBATH. NEITHER IS THE POST OFFICE OPENED EVEN FOR AN HOUR.—How will this fact be reconciled with the plea of NECESSITY, which is urged by those who advocate the transportation of the mail on the Sabbath in the United States, and the opening of Post Offices in cities and towns which, in comparison with London, are mere villages!—*N. Y. Obs.*

Suttees.—The number of suttees (widows burnt with the corpses of their husbands) in the Presidency of Bengal, from 1815 to 1824 inclusive, amounted to 5,997. The number for 1824 was neither so great, nor so small, as in some previous years. In the Presidency of Madras, in eight years 207. In the Presidency of Bombay, in nine years, 243. *Ib.*

London Hibernian Society.—It appears from the Report of this Society, that sixty-nine new schools have been added the past year, containing 4,004 scholars. The whole number of schools under its patronage is 1046, and the whole number of scholars, 67 326.—The greater part of the adult scholars, are instructed in the Irish language. Receipts of the past year, £9 439 5s. 8d. *Ib.*

Sunday School Society for Ireland.—At the formation of this Institution in November 1809 the number of Sunday Schools in all Ireland, so far as can be ascertained, was only 73.—On the 5th of January last, there were in connexion with this Society alone, 2147 schools, and 173 613 scholars; of whom 50 998 were reported to be reading in the Bible, and 28 853 to be adults. The Society has circulated, since its formation, 17 007 Bibles, 210 892 Testaments, and 536 351 Spelling Books. *Ib.*

Shocking instances of Suicide.—The Baltimore Chronicle is informed by a correspondent, that John N. Strattan, Esq. formerly a delegate from one of the counties on the Eastern Shore of Virginia to the Legislature of that state, hung himself on Saturday, the 26th ult. The cause is not assigned—and on Saturday following, 2d inst. Henry Tazewell, of Norfolk, his cousin, son of the Hon. L. W. Tazewell, shot himself with a pistol, near the same place, and expired almost instantly. Failing to secure the affections of a young lady is the cause assigned for the commission of the act by the latter.

On Saturday last a person stopt at a public house in this borough, about 12 o'clock at noon. He appeared to be laboring under deep distress of mind, the account he gave of himself was that he had worked a short time with Mr Yeager in Reading at the tailoring business and had a mother and sister in York, Pennsylvania. After having remained a short time, he left the place and crossed the bridge over the Schuylkill. On Sunday morning he was found suspended from a tree near the road leading from the bridge to the Philadelphia road in Chester county.—*Aurora & Vil. Mus.*

From the Home Missionary.

THE PRIVILEGE OF GIVING.

An Address, adapted to the Monthly Concert for prayer. furnished by Heman Humphrey. D. D. President of Amherst College, Mass.

Dear Christian Brethren,

The duty of contributing to fill the Lord's treasury for the spread of the Gospel, has often been pressed upon your consciences, with great warmth of feeling and power of argument. You have listened—you have been convinced—you have felt, and you have cast in your offerings. Were I now to adopt the same method to "stir up your pure minds," and draw out your contributions, I doubt not you would hear me with candor, and continue your charities. But my design is very different. Too long, already, have we dwelt upon *obligation*, as if there was nothing but sacrifice and self-denial in giving. It is high time to turn from *duties* to *privileges*. To need continual goading & urging in the very dawn of the millennium, brings suspicion upon our sincerity; —is a blot upon our christian profession.

Giving our substance for the advancement of Christ's kingdom, both at home and abroad, is one of our highest privileges. To prove this will be my object, in the few brief remarks to which I solicit your kind attention.

1. *Giving from right motives, is a humble imitation of infinite benevolence.* The hand of our heavenly Father is always open. "The whole earth is full of his goodness." Emanations of benevolence from his throne are unceasing and immeasurable. I know that in this respect, as well as every other, God is infinitely above us. All that man can do for his fellows dwindles into nothing, in comparison with the inexhaustible gifts of Heaven. But who that loves God, does not wish to become more and more like him? It seems to be a law of our nature, to imitate the example of those whom we love and revere. We esteem it an honor to be thought like them. The word *duty* in such cases, is altogether too cold and heartless. It chills the warm current of our affections. We number it among our choicest privileges that we may follow, though it be at a humble distance, the example of the great and the good. How much more, as christians, should we value the *privilege* of doing good with our substance, in thankful imitation of His bounty, whose beneficence is radiant like the sun, and can never be exhausted!

2. *Giving for benevolent purposes and from christian motives and feelings, is a source of perennial happiness.* As on the one hand, the professor of religion who withholds and hoards up, when a world is perishing for lack of knowledge, cannot but be miserable while his conscience lives within him; so on the other, the cheerful and liberal giver, cannot but feel himself enriched by the outpourings of his benevolent heart. I appeal to yourselves, dear christian friends, for the verity of what I assert. You have seen many a covetous man, and many a prodigal, wretched in the midst of gains and revelling; but did you ever witness a diminution of enjoyment from giving, to promote a good object—to print the Bible, to spread the Gospel, to teach the ignorant? On the contrary have you not observed, have you not *felt* an increase of happiness, as the direct and immediate reward of christian liberality?

You may not perhaps see so many stories to his house, who out of love to Christ and the souls of men gives his thousands or his hundreds a year, as if he gave nothing: nor so many mirrors in his drawing room—nor so many kinds of wine upon his table—nor so many servants about his establishment,—but you will find him far more happy in his retrenchments, than he could possibly have been, by withholding from the treasury of the Lord. You may not find so much outward adorning in the young female "Working Society" as in the ball room, but you will find more happiness. The pious domestic, by giving a tenth of her scanty wages, will have less to expend upon her person, but she will feel herself rewarded a hundred fold, by the pleasure which she takes in helping to send a missionary to the destitute. And so in every similar case of retrenchment or self-denial.

Account for it as you will, giving liberally, giving often, with a view to the glory of God, enriches the heart, and greatly multiplies the sources of human enjoyment. I have known deep poverty allied with great liberality; and I have read of an instance in which a poor widow cast into the Lord's treasury all her living. But I never knew a pious and cheerful giver, who appeared to be unhappy; and I challenge all the enemies of the missionary cause to point out an instance of the kind. Is it not then, dear brethren, a privilege to give, a privilege as great as the whole amount of happiness which it confers? And would you thank any one to excuse you from taking a part in the benevolent enterprizes of the day?"

3. *There is a great honor, as well as heart felt pleasure, connected with christian liberality.* When a monument was to be reared to the memory of a late beloved Princess, and the whole land of our forefathers was in mourning, one of the conditions of the subscription was, that no individual should give more than a moderate specified sum; a restriction upon the rich, which left room for the poor to come in with their mites, and share in the honor of erecting the sacred memorial. And did not every loyal subject of the monarchy rejoice in the opportunity, and feel himself honored when it was presented for his signature? With what eagerness do the devoted followers of a great captain vie for the thickest peril of the battle; and when he returns in triumph, how enthusiastically do the thronging thousands contend for the honor of harnessing themselves to his chariot! But how much greater is the privilege of testifying our loyalty to the King of kings—of honoring the mighty conqueror of death and hell, by enlisting under his banner, holding all our substance and services at his disposal, and assisting to roll the chariot of salvation to the utmost bounds of a revolted world!

Suppose, dear christian friends, that a mere wish could excuse you from contributing any thing more for the honor of Christ, in the spread of his Gospel. Would you form and cherish such a wish? What! be excused from sharing in the honor of this most glorious enterprize! Let me rathe ask what would be your feelings, were it now to be announced by an audible voice from heaven, "the treasury of the Lord is closed in this congregation. It shall no longer be open to receive your offerings. The world shall be evangelized without *your* money, or *your* labors." Would not each of you anxiously ask, what have I done? what great sin have I committed, to cut myself off from the honor of sharing in the toils and sacrifices by which others are permitted to aid in this blessed work? Considering how backward we have been, and how little we have done for Christ, is it not strange, dear brethren, that he has not already laid his interdict upon us; and have we not reason to fear, that unless we open our hands wider, and give more cheerfully, he *will*, in one way or another, soon deprive us of the honor and privileges to which he is calling us?

4. *It is a privilege to give, and to be called upon to give often, because it keeps the heart open.* There is no gripe like the gripe of covetousness; and even when it is relaxed by sympathy, or by the yearnings of christian philanthropy, the heart soon collapses when its yearnings have ceased, as cease they will, unless kept in action by frequent contributions. Good wishes, and appropriate prayers, and eloquent anniversary speeches, will not of themselves keep the vital channels open. We must *give*, as well as *wish*, and *talk*, and *pray*, or the life blood will be obstructed in its circulation. If then, it is a blessing to have a free and healthful flow of benevolent feelings, it is, if possible, more a privilege than a duty, to give for pious and charitable purposes.

5. *Giving liberally, from right motives, is the way to obtain more.* "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall gush out with new wine." There is that scattereth and yet increaseth; and there is that withholden more than is meet and it tendeth to poverty." "The liberal soul shall be made fat; and he that watereth shall be watered himself" "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." A principal reason why many professors of religion have so little to give, undoubtedly is, that they withhold more than is meet, and it tendeth to poverty." If, instead of waiting to be more able, as some do, they were to open their hands wide and trust in the Lord, "the barrel of meal and the cruise of oil," would hold out beyond all expectation. Nothing is more productive to the cheerful giver himself, than his liberality. It is that "bountiful sowing," to which the promise of bountiful harvest is annexed. "Bring ye all the tythes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

6. *Another advantage of christian liberality is, that it makes us love our fellow men more than ever we otherwise should.* This is a law of our social and moral natures. The very act of contributing to feed the hungry, clothe the naked, instruct the ignorant, and save the dying, creates an interest in the objects of our charities. And this interest is not only kept alive, but greatly increased by frequent contributions. It ripens into an habitual concern for their welfare, and rejoices more in their improvement and happiness. It is impossible for any man not to become deeply interested in the recipients of his oft repeated and cheerful donations. What pious and liberal friend of the heathen, does not love their souls more, than if he had never done any thing to send them the bread of life? What ardent and active friend of Home Missions, does not love his destitute brethren of the west and south better than he ever would have done, had he contributed

nothing to supply their spiritual necessities?

7. *It is the possession of a liberal mind, which makes property a real blessing to the Christian.* It is far better for the "heir of all things," to have nothing, than to be rich in this world's goods, and withhold them from the Lord's treasury. Property is certain to prove a snare and a curse to any professor of religion, who carries the beggardly heart of a miser in his bosom. It is only when a man feels himself to be a steward, and holds every thing at the disposal of his Lord, and cheerfully acts as his almoner, that he can have any reason to congratulate himself upon being intrusted with houses, and lands, and money. Better, infinitely better, were it, to have the widow's heart, and only her "two mites," than to be burdened with great property and great parsimony together. Let every one who makes any pretensions to the spirit of the Gospel fervently pray, Lord give me a heart to do good with my worldly substance, or take it away from me.

8. *The last advantage of christian liberality, which I have time to mention is, that it constitutes the best legacy of a parent to his children. In the first place,* it is the legacy of *example*, which is so invested that it cannot be squandered by the most reckless prodigal. Nothing is easier than for children to waste the thousands which come into their hands, an hour after their father's burial; but as they cannot waste, so neither can they, without doing violence to nature and conscience, forget this holy and beneficent parental example. And what person is there, (yet free from the marks of reprobation,) who does not value such a sacred bequest, with a moderate share of property, more than he would all that his father could possibly have saved by withholding the hundreds, or thousands which he had consecrated to God?

In the second place. A part of what any parent could bequeath to his children, is better, is worth more to them, when the sum has been diminished by a constant stream of christian charity, than the whole would be, had it been hoarded up for their benefit. I do not refer in this remark exclusively, nor chiefly, to those overgrown estates, which, as all experience testifies, drown the great majority who inherit them in destruction and perdition; but what I maintain is this general proposition, that the christian liberality of a parent, whatever his circumstances may be, is, even in a temporal point of a view, a blessing to his children. Their prospects in life are better, with but little from the paternal estate, when the balance has been lent to the Lord, than they would be, with every shilling that might have been saved for an item in the last will and testament. God can never want means to provide for those whose parents honor him with their substance, and trust in his promises. The high-way of life is strewed with the wrecks of families, ruined by hoarding and parsimony; but I have yet to learn the name, of so much as one individual, who has been consigned to poverty and disgrace, by the religious charities of his parents.

Instead, then, dear brethren, of waiting for the goad of duty, which the most of us have so long been accustomed to do, let us henceforth be stimulated by the high and glorious privilege which we enjoy, of honoring the Lord with our substance, and promoting the interests of his kingdom among our perishing fellow men.

EARLY RELIGIOUS EDUCATION.

The following extract from the Memoirs of Joshua R. Griffin, written by his father, is worthy the careful attention of every affectionate parent.

"My most anxious thoughts related to the religious part of my son's education. And here, I must confess, that I found it no easy thing to determine at what period to begin, and in what manner to conduct, this better part of my son's education, a failure in which would have blasted all my fondest hopes. I can now assert from an accurate review of my own experience, that *this important work can neither be undertaken at too early an age, nor conducted with too much simplicity and condescension.* Out of many rules which I prescribed to myself, the following are among those from which I never saw it good to depart: not to burden his memory with long forms of prayer, not to depress his spirits by the exaction of rigorous observances, not to weary his attention by frequent and tedious discourses.

We began with the lowest round in the ladder of divine truth, and from thence we ascended to the sublimest doctrines of our holy religion. —From the works of creation, we went on to the wonders of providence; from the goodness of God, to the unworthiness of man; from the depravity of human nature, to the redemption that is in Christ Jesus; and from this transient state of being, to that eternal world, in which imperfection and infelicity shall have no place. As any of these views attracted our notice, it became the subject of free conversation. When I first invited my dear son to mount with me the sacred ladder, I told him, with exultation in my countenance, that it would lead us from earth to heaven.

His excellent mother afforded much assistance in this great work, especially in its earlier stages. She was skilled in all the proper methods of dealing with his gentle spirit, and could elevate his yielding thoughts to God, by the most familiar and engaging representations. She knew all the direct approaches to his heart, and was constantly watching the most favorable opportunities for making serious impressions upon his mind. *By her piety, and her intimate acquaintance with the holy scriptures,* she was prepared to entertain him with both pleasing and profitable information.—Methinks I see him, at this moment, sitting in his little chair, by the side of his tender guardian, listening to her instructions with a face of eager attention. Many a time have I seen them so occupied, while I have silently solicited a blessing upon this happy employment. Such were our joint labors to raise our willing child, step by step, towards the fountain-head of blessedness; and our efforts were crowned with more than ordinary success. But he has now gained an elevation far beyond our sight, leaving us to remind each other, how our hearts were accustomed to burn within us, while we conversed with him by the way."

He died while a boy, supported by that religion, he had for several years exemplified by a most consistent, Christian life.—*S. S. Treasury.*

LAY TEACHERS.

From Professor STUART'S *Letter on the Study of the Classics.*

For my own part, I hope to see the day, when a thousand will be employed in teaching the principles of the Christian religion, where one is now employed. I have no apprehension that instruction of this nature is to be confined solely to those who are learned in the classics; or even to those who are liberally educated, in the higher sense of this expression. I do hope, most fervently hope, that the day is coming when Christians of every rank in life, who understand the plain and essential principles of the Gospel, will one and all, feel their obligation to urge them upon others around them. So did the primitive Christians. They that were scattered abroad, on the occasion of the persecution which followed the death of the martyr Stephen, went every where preaching, [i. e. inculcating, teaching] the word, Acts 8: 1, 4. These were not the Apostles, Acts 8: 1; but other Christians belonging to the church at Jerusalem. And the same spirit, if it now existed among Christians, would lead to the same consequences. All who had any proper conception of the importance of divine truth, would not cease to speak of it, and urge it upon others. The blessed institution of Sabbath Schools is beginning to shew the importance and the practicability of this great principle of Christian action to the church, at the present time. After slumbering for ages over her duty, the church, (I mean the private members of it,) are beginning to learn, that they have something to do, by their own *personal* efforts for him who redeemed them; and that *they* are to be active in his service, as well as the more formally consecrated ministers of his word.

All I would say on this subject is, *Let every Christian teach, so far as he has opportunity, what he understands himself:* and undertake no more than this. A regard to this simple maxim would effectually prevent all such lay preaching as would be likely to do injury to the church. The *official*, formal duties of the ministry, I would be one of the last to assign to private individuals, not consecrated to the sacred office. But, while the whole system of teaching should be under the guidance and control of the minister, let him bring into the service of God and the church every aid within his power. It is in this way, that a new day is to dawn on the church. Sabbath Schools and Bible Classes are the harbingers of that day.

THE SICK BED.

"Why did you never tell me these things before?" said an unconverted man, dangerously sick, to his minister, who was urging on him the duty of immediate repentance. "My dear sir," said his minister, "*I have often* told you these things." How true is it of many, in the days of health and prosperity, that "hearing they hear not," even the most faithful instructions on their danger and duty. This man recovered of his sickness and lived much as he did before!—another proof that the alarms of the sick bed, or death-bed, do not of course end in conversion to God. *Pastor's Journal.*

Every hearer of the Gospel should put such inquiries as these to his own conscience. What do I know of the excellency, what do I feel of the power, and what agreement is there between my hearing the Gospel and my living under the influence? Hearing is good: feeling, believing, and doing are better.—*Franck.*

The man who has not firmness enough to admonish another when he is wrong, will hardly have courage enough to defend him when he is wronged.—"Let no such man be trusted."

THE WESTERN
LUMINARY.

PUBLISHED EVERY WEDNESDAY.

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REVIVAL IN HAMILTON, OHIO

Extract of a letter from the Rev. Francis Monfort to the Editor of the Western Luminary, dated,

Hamilton, Ohio, Sept. 1st, 1828.

Dear Sir—We have long heard, thro' your paper and otherwise, of the refreshings of Zion in different parts of Kentucky and other States. We have long mourned over our own barrenness and lukewarmness, while so many are perishing around us. And though there was frequent groaning, confession of sin, and praying, it appeared as if Zion in our land scarcely expected better seasons. And sometimes Christians appeared ready to settle down, clothed with this miserable comfort, that such is the state of religion in general; our situation is not worse than other churches in our bounds. But God has at length drawn this covering, and the prayers offered in these dark and discouraging times appear not to have been in vain.

For some weeks back there has appeared an increased anxiety and diligence among some of our professors. At the same time awakenings appeared to take place with individuals. We began to make inquiry for the anxious, and to open the way to make their anxiety known in our weekly prayer meeting. We never did it with disappointment, unless we were disappointed at the number being so much greater than we could have expected from the number met. In this way we went on, till the time of our communion, two weeks ago yesterday. The meeting commenced on Friday and held four days. We received 25 or 26 on that occasion on examination. The whole occasion was awfully solemn. The anxious seats were crowded day and night whenever they were opened. Since that time we have continued as often as practicable. Anxious seats every time crowded. About as many more have become members of the church, in all about 50. Since the commencement in Cincinnati, my two oldest children have come out on the Lord's side. Many of the young people of my congregation have professed religion. However, it is not confined to any age. The prospects are certainly encouraging. The work progresses without noise or confusion, but with silent solemnity and much weeping. There is no extravagant joy with those professing; but much weeping is mixed with their joy. We hope it will continue. Much prayer and holy living is needed with professors; and we trust many know this. May the Lord increase it till opposition shall cease, and sinners shall flock as clouds and as the doves to their windows.

CRAWFORDSVILLE, INDIANA.

Extract of a letter from the Rev Jas. Thompson, to the editor of the Western Luminary, dated

"*Crawfordsville, Aug.* 25, 1828.

"There has been evidently a growing concern amongst the people of both my charges for some months past, not however particularly noticed by many except myself, until about two weeks ago, when it became apparent, and I invited the inquiring souls to come forward and manifest their anxiety without hesitation; 12 or 15 in each of our little congregations came forward the first time it was proposed. Though God's people had been in some good degree engaged at a throne of grace for a blessing upon us, a new impulse was now given to their entreaties and they seemed to catch something of the spirit which pervaded Jacob's breast, when he said "I will not let thee go unless thou bless me." A communion season was appointed here, which has just closed, a time long to be remembered in this place. 33 have been added to the little vine planted here in the wilderness, upon a profession of their faith in Christ; and about as many, in addition, have manifested their *anxiety* to have an interest in Jesus."

For the Western Luminary.

THE ANXIOUS SEAT.

Mr. Editor,

In looking over the "Christian Advocate & Journal" for August 1st, 1828, I see a communication from Louisville, pretending to give a description of the manner in which those meetings are conducted in which anxious seats are introduced. Through your paper I wish to make some strictures on a part of this communication. For this I have two reasons: First, to correct some erroneous statements it contains; and Secondly, to allay the fears of some of our well meaning friends at a distance, who, either forming their opinion from vague report, or documents like the one just noticed in the Advocate, have indulged ungrounded and unnecessary fears.—But it may be proper, in the first place, to give a brief statement of the design of the anxious seat, and the manner of conducting it. It is perhaps well known to every faithful and experienced clergyman, that there are frequently persons in his congregation, who are seriously impressed, and who would gladly converse with some minister on the subject of religion, but who are prevented by diffidence want of opportunity, or some other real or fancied obstacle. To remedy this evil, is one motive for introducing the anxious seat.

When there is any unusual degree of solemnity in a congregation, and there is reason to believe that there are some in a state of anxiety, those who wish to converse with the minister, or who wish an interest in the prayers of Christians, are invited to come forward and occupy particular seats poiated out for that purpose, and which from this circumstance, are called "anxious seats." When the anxious have come forward, the minister sometimes converses with them individually; but if the number is so great that this is impracticable, (and we have reason to thank God that this is often the case,) he addresses them collectively—explains the plan of salvation—the free offer of the Gospel to all, even the most unworthy—urges the duty of *immediate* and *unreserved submission* to God—of *immediate* repentance for sin, and an unreserved reliance on the atonement of the Lord Jesus Christ as the only ground of a sinner's hope. He is reminded of the awful danger of delay—that *now* is the accepted time—*now* the day of salvation. That the plea of 'waiting God's time,' with which many quiet their consciences, is awfully criminal, as it is charging the guilt of his continuing in sin on God, and not on himself, who alone is to blame. After this the Christians unite in prayer to God for the inquirers. Neither is this a newly invented plan of procedure, as some would have it. It has been the practice for years, in parts of the Presbyterian Church, and of late in almost every State in the Union, where there are Presbyterians, and with, perhaps, very little variation, in many of the Congregational churches.

Those who patronise the anxious seat have many arguments to urge in its support. First; that the Holy Scriptures contain examples in which the servants of the Lord drew lines of distinction between those who did, and those who did not, wish to be considered on the Lord's side. Again; it is only another way of sinners' repeating the inquiry of the awakened multitudes on the day of Pentecost. Secondly; its utility. The instances of this are so numerous that we shall not attempt to specify them. We are fully convinced, however, that there are no means of grace which the great Head of the Church has stamped with more legible marks of his approbation, than the anxious seat, and the evening twilight concert prayer for a revival of religion, which, so far as my knowledge extends, is observed wherever the anxious seat has been introduced.—The writer has attended many, very many meetings conducted after the manner he has just described, and he must repeat what he has heard remarked by experienced ministers of the gospel, that as it respects deep solemnity and perfect order, they have very far surpassed any of a different kind that he has ever witnessed. Not that he would lay too much stress upon any means of grace. For he knows that the building up of the kingdom of Christ, is "not by might nor by power," but by the Spirit of the Lord. But he is also aware, that the selecting of means is as much of the Lord, as is the subsequent blessing of these means, to the accomplishment of the observed end. The above remarks are designed to calm the fears of our distant friends, who feel interested for the prosperity and purity of the Church, but whose fears have been excited by those who have, either ignorantly or maliciously, misrepresented the revivals which prevail in the West.

We come now to the famous letter. The writer says, "If experimental and practical religion is advanced in proportion to the increasing wisdom and management of the ministry, great things may be expected. Some who used to think the Methodists departed from gospel order when they received unconverted members into the Church, are now admitting members with less appearance of regenerating influence than our system would admit. Anxious seats are privided, and when any persons venture to sit on those seats, to which they are generously (sometimes pressingly) invited, it is considered an evidence of their qualification for Christian fellowship. They are taught to believe that they are regenerated, and that they shall never fall from grace," &c.

Now, if there is any meaning in this extract, it is, that there are great exertions on the part of the clergy to influence persons to join the Church, whether they be prepared or not. That coming to the anxious seat is considered an evidence of Christian character and a qualification for Church membership—That pains are taken in the first place to impose upon them the belief that they are regenerated, when they are not; and the finishing stroke is put to the delusion, by persuading them that they never shall fall from grace. These are serious charges; and if they are true, doubtless the curse of God will light and rest upon those who thus go about seeking the destruction of the souls of men. But if, on the contrary, these ministers have acted faithfully—have not spoken peace! peace! when there was no peace—then those engaged in the publication of this letter, have reason to fear a similar curse; for then have they borne false witness against the ministers of Christ, and reviled the work of the Lord.

Between two and three years since, in a neighboring state, the writer was permitted to witness the progress of a very extensive revival of religion from its commencement. He therefore had a very fair opportunity of acquainting himself with the manner in which those meetings were conducted, which was much after the same plan they are now conducted in Kentucky. Last Fall he had the pleasure of witnessing the commencement of a similar revival in this State, which has since extended throughout most of our Churches. But in all these meetings he has seen no instance in which coming to the anxious seat has been considered an evidence of a change of heart, or a qualification for Church membership. On the contrary, the anxious have invariably been exhorted to rest upon no external duties—neither upon their *prayers*, their *tears*, nor any thing short of an absolute and unreserved submission to Christ—a repentance, which leads to the renouncing of sin, and the practice of holiness—and a faith, which rests upon Christ alone for salvation. I have seen

no insincere measures adopted to impose upon sinners the belief that they had passed from death unto life, while they were yet in the gall of bitterness and bonds of iniquity. But again, and again, I have heard them warned of the danger of resting upon a *false hope*—of building upon a *sandy foundation*. This is the course pursued in the five different States where, within three years past, I have witnessed revivals progressing in connexion with the anxious seat. Surely the Lord is performing a glorious work in our Western Zion. He has taken to himself his great power, and is about to reconquer and claim as his own his long revolted family. We have looked upon this work from its commencement, and have again and again been constrained to say, "it is the Lord!" We have seen its friends and its enemies rally around different standards. We have seen the husband and the wife smitten to the heart with conviction, at seeing a beloved partner go forward to the anxious seat, and soon afterwards follow the example. We have seen many a thoughtless sinner, brought to tears, and finally, as we trust, to embrace the gospel, by seeing some thoughtless gay companion arise from his side, and go forward among the inquirers. We have seen the man of learning and influence, who had come more than twenty miles for the avowed purpose of "putting down the anxious seat," in less than six hours after his arrival, seized with conviction, and with a trembling heart and weeping eyes, come forward and ask an interest in the prayers of those ministers, whom before he had denounced as fanaticks, as madmen, and as those who went about turning the world upside down. And we have seen the minister of "three score years and ten," made to bless God that he had spared his life to see this glorious work—a revival of religion in which he saw more to approve and less to disapprove than any he had ever before witnessed. But again, we have seen something very different from all this—a communication from one who says he is travelling through the Western States, attending Camp-meetings, and Quarterly meetings, who I therefore judge to be a professed minister of the Gospel, misrepresenting this glorious work in a manner that should make an infidel blush. But as this writer has voluntarily assumed the attitude of an opposer of these measures, we would ask him to look around him, and see who are they that follow in his train! It is the infidel, the worldling, with only here and there one who makes any pretensions to religion.

To conclude, we would address a few words to those who have attached themselves to the Church since the commencement of this revival. This we are the more anxious to do, as it will perhaps be the last admonition they may hear from us. It is, my dear friends, from your subsequent conduct that this revival will receive its permanent character. You see therefore that an awful responsibility rests upon you. While the infidel has cried priestcraft! priestcraft! his accusations have been echoed by the less independent opposer, in the sounds, fanaticism and deception, or a species of fault-finding. And many a secret wish has been indulged, and many a sage prediction has been uttered, that "in a few months, most of those who have lately professed religion would renounce their profession, and again turn back to the world." "But beloved, we are persuaded better things of you." Already have our hearts been gladdened by many precious fruits of this revival. Among others, the increased crowds which attend publick worship, and the comparitive order and decorum observed throughout this State during the late electioneering canvass. *But should you, having run well for a time turn back, or act inconsistently with your profession, the cause of Christ will suffer through you, our blessed Saviour will be wounded in the house of his professed friend, and the enemy will shout victory! victory!* G

REVIVAL IN SOUTH CAROLINA.

A letter from the Rev. D. Humphreys, dated Anderson District, S. C. July 29, says: "It will doubtless gladden your heart, and the hearts of many of your readers, to hear that the Lord has again blessed his church in this place.

On last Monday morning closed a communion meeting at Roberts. The sacrament of the Lord's Supper was administered on the Sabbath to a large number of the professed friends and followers of the Lamb. Among these were between 25 and 30, who, during this meeting publicly professed their repentance towards God, and faith in the Lord Jesus Christ, and were received into the full communion of the church. Some of this number, from their own confession, had felt the strivings of God's Spirit with them at different periods of their lives for more than fifty years. One of them had filled up the measure of three-score and ten years. Seven of them were males, also some females, who were heads of families. The others mostly were young persons, from the age of 15 and upwards.—*Charleston Observer.*

REVIVAL IN NEW-HAVEN, CONNECTICUT.

On the first Sabbath of August, eighteen converts, subjects of the late revival in this city, were admitted to the communion of the Church under the care of Rev. Mr. Merwin. On the same day eleven were received to the Church under the care of the Rev. Mr. Bacon—four to the church in the third Congregational Society—and eighteen or twenty stand propounded for admission to Mr. Merwin's Church at the next monthly communion; making, together with those admitted in July, about ninety. Some have been admitted to the Baptist Church, but we do not know the number.—*Religious Intelligencer.*

AFRICAN COLONIZATION.

A gentleman in one of our extreme Southern States has recently requested the Society to remove his slaves, amounting to 43. These are all he possesses, save *two*, whose removal would by their age be rendered hazardous.—Should the offer be accepted, and the slaves removed, the owner will be compelled to labor with his own hands for the support of his family. Another lot of 15 has been offered, in Mississippi. —*N. Y. Obs.*

FOREIGN NEWS.

THE RUSSIAN ARMY

"A courier from the camp before Brailow brings the news that that place capitulated on the 20th June. An attack made by the Russians on the 17th and 18th was repulsed by the garrison with desperate courage. The Russians are said to have lost above 5,000 men, 2 generals and 70 officers.

"It is said that the garrison was allowed to retire at liberty, on account of its courageous resistance. We learn also that Admiral Greig, with part of the Black Sea fleet, has appeared before Verna.

From the Camp, Karassou, June 24.

The Imperial camp was removed this morning, with the Corps d'Armee of General Roudzewitch, to Karasou, where the Emperor will remain till those movements of concentration are completed, which were announced in our last bulletin.

We have just taken possession of the fortifications of Brailoff. In confirmity with the terms of the capitulation of that fortress, the troops, to whom its defence was confided, have abandoned all the artillery which they possessed, as well as the stores which belonged to the Turkish Government, and are themselves to be sent back towards Silistria. Already 1200 men are on their march towards that city, escorted by the regiment *de Perme*. We do not exactly know the number of guns and standards, nor the quantity of provisions of all sorts, which have fallen into our hands through the conquest of Brailoff, the courier who brings those details not having as yet arrived at the head-quarters of the Emperor.

At Matschin, 17 pieces of cannon, which defended the ramparts, a considerable quantity of powder, bullets and arms, large magazines of wheat and barley, and four standards as well as all the ships of the Turkish flotilla which had escaped from the battle of the 28th, are in our power. We have learned on this occasion, that Achmed Bey, who commanded the flotilla, has been killed in the same battle, while attempting to reach Brailoff in a small boat.

This morning Lieut. General Ruddiger sent to the Emperor the keys of Kustendgi, which he had vigorously cannonaded on the 20th. It was the regiment of Marshall the Duke of Wellington, which was the first to enter the fortress, at two o'clock in the afternoon. The garrison surrendered on condition of being sent to Pravodi. We have found at Kustendgi thirty-six pieces of cannon; and a convoy of thirty-six sail of merchantmen have just entered, which came from Odessa, laden with provisions. The possession of this fortress is of great importance to the future provisioning of the army. The Seraskies, Hussein Pacha, who was at Schuma, at the head, as they say, of an army of 30,000 men, had sent to the troops which formed the garrison of Kustendgi, and of which one detachment had been put to flight at the passage of the Danube, an order to defend the place to the last extremity. Thanks to the vigilance of our parties of Cossacks, the courier by whom this order was sent fell into our hands.

Two hours after the news had been received of the fall of Kustendgi the Emperor received that of the taking of Hirsova. That fortress surrendered to Lieut. General Prince Medatoff. It contained 1200 regular troops, but the inhabitants who ought to have supported them, had no wish to defend themselves, and they have been declared, in capitulating, that they would not enter Silistria, whither they were to be transported with the rest of the garrison, because they considered it useless to fight.

At Hirsova we captured 14 standards, 50,000 bullets, 3,500 pounds of powder, and a considerable supply of barley and corn.

SUPERFLUITY IN DRESS.—Dr Mather said he would pay our continental debt, if every gentleman would give him his *silver buckles*; and may it not be said that the world can be converted, if the ladies will give up their "gold and pearl and costly array!"

Communicated for the Luminary.

A WORTHY EXAMPLE.

Captain Barr's Company of Volunteers at Versailles, Ky. passed a resolution at their last muster, prohibiting spirits from being brought upon the parade ground in future.

OBITUARY.

DIED.—At his residence in Adams county Ohio, on the 25th of August, the Hon. CHARLES WILLING BYRD, Judge of the United States Court for the district of Ohio, after an illness of only three or four days.

—— at his residence near Paris, on Monday night last, Aug. 25th, ROBERT TRIMBLE, Esq. one of the Associate Justices of the Supreme Court of the United States.

—— In Garrard county Ky. on the 21 Aug. Mrs. SARAH SPILMAN, in the 83d year of her age. She had been a member of the Presbyterian church for more than a quarter of a century.

A REQUEST.

The person who, a considerable time ago, borrowed the "*Life of Mrs Graham*," of Mrs. E. Shillman, will confer a very great favour, by returning it. Lexington, Sept. 10, 1828.

SCOTT'S COMMENTARY, latest and best edition in six volumes, for sale at A. T. Skillman's Bookstore—also a large assortment of Family Bibles, Josephus's Works, Mosheim's and Milner's Church History, Buck's Theological Dictionary, Memoirs of Rev. Pliny Fisk, Rev. David Brainard, Miss Catharine Brown, Rollin's Ancient History, Goldsmith's Natural History, Goldsmith's Geographical View of the World, Life of Washington, Marion & Franklin, &c. &c. all which he will sell very low for cash.

ALSO—An assortment of Tracts from the American Tract Society for sale at the above place.

From the Philadelphian.

RELIGIOUS NEWSPAPERS.

NO. III.

It has been shown that as it is utterly inconsistent for a Christian to feel more interest in the concerns of any mere earthly kingdom, than he does in those of the spiritual kingdom which Christ is setting up in the world, it is incumbent on him to take more pains to be familiar with what is doing in the religious world, than he does to acquaint himself with other affairs of earth. It has been shown too, that the habit of looking abroad over the field of divine operation that the church presents, can hardly fail to result in the most important advantage to any individual, and more particularly to any possessed of christian character. To weigh aright, however, the use of religious papers, our consideration of their influence must take a wider range: we must inquire how it is likely to operate, when secured upon *families* and whole *communities*

If it is important that every *individual* should be familiar with the religious intelligence of the day, then of course it is important in the highest degree that information of this sort should be secured for *families*. As a christian father should be moved out of regard to himself to use means for procuring it, so should he still more powerfully out of regard to his children; and should a man have no taste at all himself for reading a religious paper, he should still provide its advantage for his household. Euphranor proceeds on this last principle. He has much respect for religion, and professes to wish well to every undertaking of christian benevolence; but he takes no interest in reading about things of this sort—he finds incomparably more satisfaction in reading something else: yet he takes a religious paper. He believes that the reading of it is adapted to be useful, and observes that his wife and children prefer it to any other, and accordingly he would not consent on any account to have it excluded from his house: he seldom cares to look over it himself, and when it comes in company with the secular gazette always hands it over as a matter of course to one of his daughters, while he reserves for himself the use of the worldly sheet, as if he thought that a religious paper was particularly suitable only for women and children, and a political one more congenial with the solid dignity of a man—but to be without such a paper altogether he would deem highly unbecoming for a person in his circumstances. Euphranor's notion on this subject is greatly defective; but how much better is it after all than the practice of Andronicus. The latter not only mistakes his own interest, but is unjust to his family.

Can a Christian parent be indifferent to the question, whether his children shall grow up in ignorance of what is doing in the religious world or not? Can he expect them to come under the influence of right views, in relation to the christian operations of the day, without employing pains to furnish their minds with christian information? Is it reasonable, that he should give more attention to provide them with knowledge on other subjects, than upon that which he professes to regard as the most important in the world? Is it not a shame for the children of such a father to be found ready and well informed on topics of mere worldly interest and taste, and utterly ignorant in relation to all the great things of God and his church, that so wonderfully distinguish the age?

The man who excites and cherishes in his child a liberal spirit—teaches him to make wide the range of his benevolent feelings—trains him to the practice of generous charity—instils in his bosom the heaven born ambition of doing good—the man who thus does for his child, confers upon him a benefit of the most invaluable kind, and leaves him an inheritance better than all treasures of silver and gold. For why? There is happiness itself of the highest sort in the exercise of such a temper, and in the employment of such practice as it leads to. The true interest of our nature requires it to expand itself in generous sympathy all around upon others: to confine it with the cords of selfishness, is to make it unhappy. Undoubtedly, the man who gives liberally, and exerts himself actively, for the welfare of his fellow beings, is above all comparison happier in this use of his resources, than the one that hoards them all up for himself, and measures the propriety of every expenditure he is called to make only by the direct relation it has to his own personal comfort or advantage. It is a most melancholy error, therefore, which parents often commit in the care of their children: they love them, and take much pains to make provision for their future comfort; but under the wrong impression, that this is likely to be secured by gathering worldly substance for their use, and teaching them at the same time to use it with proper economy, they not only quench the spirit of generous charity in themselves, but absolutely by all the general manner of their domestic education discourage and crush its growth in the minds of their offspring too. Thus they entail a heavy curse, with the property they bequeath them, on all their future lives. The wise christian parent should pursue a widely different course. He should teach his children from the beginning that *to give is better than to receive*—that to do good is the true glory and the true interest of man—that to be insensible to the claims of charity is to be unhappy as well as guilty; and he should bring before their minds, with much care, the objects that call for feelings and actions of generous kind, and the examples of benevolent activity that are to be found in different quarters of the christian world; and he should thus endeavour to draw out, as early as possible, the actings of a liberal spirit, in every such way as may be suited to the age of simple childhood. In this view, how important should he feel the use of a religious paper to be, and how willingly should he secure its continual advantage to his family.

But let us contemplate a wider sphere, for a moment. As the reading of religious papers is adapted to give enlargement and excitement to individual minds, and to produce a tone of liberal sentiment in families, so when it becomes general in any place it soon creates a striking alteration for the better in the character of the whole community. Where before little or no interest was felt in the various operations of christian benevolence that characterize the time, and little or nothing was done in the way of helping any of them forward, a considerable degree of proper feeling begins to display itself, and the sound of movement & action begins to be heard. The appeal of charity falls no longer without power upon the ear of the congregation, for the mind has been roused to an attitude of attention by having cast a glance over the moral scenery of the world, and the flow of feeling that is urged from the depths of the soul is no longer the mere ebullition of a moment, that disappears as soon as the pressure of its first animal excitement is gone—it continues to run with an augmenting stream.—The motives of action are in some measure understood and felt; the proper measure of it begins to be better apprehended; the spirit of other congregations and communities, where greater zeal is found, is caught from their distance—it may be even from continents and climes. Thus operative is the dissemination of religious intelligence. Such wonderful results has the reading of religious papers accomplished in whole neighborhoods and districts of country again and again! Show me a congregation that can hardly be brought to do any thing for Christ—where the bible society, the tract society, the Sunday school, &c. seek to take root in vain, or having found it show only a sickly, withered, and unfruitful growth, and I will show you a society that is almost entirely destitute of religious papers, and empty almost entirely withal of religious information. The only way in which a society can contentedly indulge itself in a state of such unseemly stupidity, is by keeping in the dark. And it is vain to look for a reformation, while this is the case with it: call you never so loudly, it will give no heed to your voice; expostulate, reason, entreat, all will prove unavailing to do away the deplorable lethargy. What must be done? Get light introduced.

The congregation to which Andronicus belongs is one of precisely this stamp: he stands not alone in his ignorance of what is doing in the religious world; although his circumstances make the defect more inexcusable in him than in most of his neighbors, the defect itself reigns all around him. When an application is made to the society for contribution of help to some design of general benevolence, it is never more than a very little that is obtained, and that little is never yielded with alacrity. Attempts have been made repeatedly to establish societies among them auxiliary to the great benevolent institutions of the day, but all have resulted in comparatively little success. A bible society has languished in the midst of them for six years, with just life enough remaining to allow it to be said it is not dead. A tract society, through discouragement and indolence of its officers, fell through in the second year of its experiments. A large Sunday school has been twice gathered and put into operation, in the village where the church stands, but it has only been to fail before the period of a year each time. It never went right; the plan on which it proceeded was badly arranged; the scholars lost all interest in it, before a month was past; the teachers soon begun to think it dull work too, and, one by one, first became irregular and then gave up altogether; and so in the end all agreed that a Sabbath school could not be kept up there with any advantage. If any body speaks to them now on the subject, they answer that they have made a fair trial of the thing twice, and are fully satisfied, that however it may succeed in other places, it can never be made to prosper among them, and their want of all interest about the matter shows itself at the same time very clearly. Of other benevolent exertions they have scarcely any knowledge at all. And yet they think, that the amount of their congregational charities is uncommonly great, and some of them will gravely tell you, that they doubt whether any other congrega-

tion in the country, according to its means, does as much in this way as theirs! What a benefit to such a congregation would it be, to have the Missionary Herald, and other monthly and weekly religious papers, disseminated among its people!

A good man, then, if he has influence around him, might do much good by persuading his neighbors and friends to take some religious paper. He may thus contribute more than he could in any other way to the moral improvement of the society, in the midst of which his lot is cast. Might not ministers too exert a most salutary influence in this way? Is it not their duty to urge upon their people from the pulpit the high importance of such papers as we have been speaking about, and do they not neglect to make use of a most powerful auxiliary to their gospel labor, while they take no pains to bring into their congregations in some effectual manner the power of the religious Press? Verily, we think so. QUENOY.

From the American Traveller.

THE VICTIM OF "INNOCENT AMUSEMENTS."

Elizabeth Hazlewood was the daughter of Charles Hazlewood, Esq. formerly a wealthy merchant in the city of New York. She was brought up in the lap of luxury, and in the indulgence of every harmless pleasure. Nature conferred upon her beauty of person, and education accomplishments of mind. She was the flower of her father's family, and the favorite of all who knew her. Her disposition and manners were no less lovely & pleasing, than her external beauty and elegance of her person. There was a sweetness in her conversation and a gentleness in her address, which betrayed at once the fine feelings of her heart. She was free from all affectation, and apparently from all vanity. Though passionately fond of dress and appearance, she spent but comparatively little time at the toilet, or in the contemplation of her own beautiful image, as it appeared in the large parlour mirror. Hers was one of those "fine forms," upon which almost any garments sit gracefully.—Her "native loveliness" did not need "the foreign aid of ornament."—She was always dressed.

Still she never appeared to be proud of herself, though her friends were proud of her. Nor did she ever seem elated with the consciousness of her own powers, or to indulge the thought that she imparted more pleasure than she received; but with all her beauty, and her accomplishments, she was comparatively ignorant of the best knowledge and destitute of the best principles—the knowledge of God, and the principles of religion.

Perhaps this deficiency, however, may be partly attributed to the influence of early education and concurring circumstances. Her father was an Englishman and a Protestant.—But he had always had a predilection for republican principles, and had taken a deep interest in the American cause. He left his native country soon after he was married, from dislike to the government, and embarked for the "New World." Immediately after his arrival in this country, he set up as a merchant in the city of New York. Here, by taking advantage of the market, he in a few years acquired wealth enough to enable him to erect a spacious and superb mansion, and to live in a style agreeable to his taste.—He was a man of spirit and enterprise, and sustained a high and reputable character as a member of society. He pretended to be a great promoter of learning and polite literature, and was passionately fond of refined, or which he sometimes proudly called "innocent amusements." Nothing delighted him more than the exhibitions of the theatre, the dances of the ball room, and parties of parade and pleasure. Of course he and his family were frequent attendants on these and scenes of a like nature. He was, in short, a man of money and a man of pleasure. "His treasure was on the earth." Not that he was free from all pretensions to piety. Far from it. He held a high rank among a class of religionists, who talk much about charity and sincerity. He was perfectly willing that every one should enjoy his favorite "faith," as well as his favorite pleasures. And although he hated and abhorred all the advocates of "The restrictive and exclusive systems," in matters of politics and religion, yet he could not help loving and admiring that "amiable" sort of preachers, who follow, instead of leading the people. He was an advocate for "boundless benevolence," "infinite mercy," and—"innocent amusements."

Of course, his daughter, of whom we have been speaking, would be likely to adopt the same notions with her father, and to follow the dictates of her feelings, whether they led her to the theatre or the ball room. This she did. Indeed, from the time she was capable of enjoying the pleasures of refined society, her life had been nothing but a continued round of attendance on balls, plays and levees. She was always either going abroad or expecting company at home. This manner of life exactly suited the natural temperament of her mind, and she pursued it with as much satisfaction and apparently as thoughtless and unconscious of danger, as the young fawn roams her native forests, or sports in the meadows.

Thus passed away nineteen years of the short period of her existence here. During this time she had thought but little of divine truth, and of course felt nothing of its heavenly influence. She was now beyond all hope of recovery a child of pleasure. The love of it had fastened on her heart. Besides, from the too frequent perusal of those fashionable books, which give such a true representation of unreal life, her mind had become filled with romantic notions, and her lively imagination dressed every object and scene around her, with beauties other than their own. She threw a charm around every thing. Things that had no beauty in the eyes of others, had much in hers. She could admire any thing. Nor was she wholly ignorant of that self-deceiving art of transformation which was so characteristic of the Knight of La Mancha.

But in justice to one whose character was not so much of her own forming as the result of circumstances, I will as much as possible, avoid specification. I will conclude with a brief sketch of her remaining life, which is short and melancholy.

Deprivation of health, occasioned by luxury of living and irregularity of repose, was followed by the partial derangement of her mind, which like a bow always bent, appeared to have lost its youthful elasticity, and to act only in obedience to the strong impulse of passion.

Disappoint in an affair of love, was to her who had indulged extravagrant hopes with regard to the realities of life, the last of evils.—When this came, (and it did come,) she gave herself wholly up to its melancholy influence—

"And like a worm in the bud
It sweetly fed upon her damask cheek."

After two years of unhappy languishment from the time she began to decline, much of which she spent in regret of the past, and in silent grief, she died: the evident and lamented victim of "*innocent amusement.*" TRUTH.

THE IRISH REFORMATION.

Extract of a letter from England, published in the Episcopal Watchman.

"You will rejoice to hear that the *Irish Reformation* proceeds. I am authentically assured that the Priests are at their wits' end. This state of things is the result, humanly speaking, of a long series of Christian labours, particularly in schools for the lower orders, and of a class of persons called Bible readers, who have for many years been employed by the Protestant Societies to make known the word of God to the poor benighted Papists in their own language. An inquiring, wakeful, and Protestantly disposed population has now succeeded to the besotted and prejudiced race which has so long maintained the Popish religion in that part of the United kingdom. ——*Protestant France*, too, is somewhat more hopeful and interesting since the appointment of Bishop Luscombe, an event which seemed to me in the first instance rather of doubtful pressage. It seems now, (according to my correspondent, the Rev. Dr. Jarvis, who has lately been in Paris, and is now, I believe, with his family at Florence,) to work well, and the French authorities pay much more deference to the office than might have been expected.—Mr. Foster, the Chaplain of the English embassy is dead, and the Bishop is now officiating in that capacity, and report says will be appointed to fill the vacancy.

230 MILLIONS OF FAMILIES WITHOUT THE BIBLE.

The Rev. Dr. Patterson, (from Russia,) said at the late meeting of the B. & F. B. S. that with all that the British and Foreign Bible Society and similar Institutions have been enabled to effect in the last twenty-four years, I do not suppose that there exist at this moment twenty-millions of copies of the Scriptures on the face of the earth: and what are twenty millions among the thousand millions of inhabitants! There must be at least two hundred and thirty millions of families as yet shut out from the waters of life: and what are we doing to supply these two hundred and thirty millions of families with the word of God? Why, I find, from your own reports, that not more than half a million of copies are issued annually by all the Bible Societies in the world: and, at this rate, it would require four hundred and sixty years before we could supply all the families of mankind with this Sacred Book; and this without any allowance for the injuries of time.

"Look not that the Lord should so far countenance your declinings to a more fleshly careless state, as to smile upon you in such a state: God will not be an abetter to sin. Count upon it, that your grace and peace, your duty and comfort, will rise and fall together. Suspect those comforts that accompany you into the tents of wickedness, and forsake you not when you forsake your God."—*Alleine.*

He who weds against the consent of connexions, enters into a holy alliance of perpetual war.

POETRY.

For the Western Luminary.

THOUGHTS

Suggested on reading "The Crisis; or the prospects and the duties of the Church of Christ, at the present period, by the Rev. Edward Cooper."

Sold at Mr. A. T. Skillman's Book Store in Lexington; price 50 cents.

Watchmen! on the walls of Zion, *a*
Cry aloud your voices raise; *b*
Time is short, you may rely on:
You approach the latter days!
Prove yourself a faithful servant,
Give alarm, for trouble's nigh;
There is cause you should be fervent,
And your every effort try!

Raise your warning voice, like thunder
Rolling from the darken'd sky;
And proclaim this mighty wonder,
Nor remit your urgent cry!
Days of unexampled trial, *c*
Both the Church and world will know;
The fifth Apocalyptick vial *d*
Has pour'd out its awful woe!

Soon the anti christian powers
Must inevitably fall; *e*
Years will shorten into hours,
And destruction meet them all.
Vast events are now proclaiming,
This great day is just at hand:--*f*
And the Dragon now is arming, *g*
To effectuate his stand.

Armageddon is preparing, *h*
That immense extended plain;
There the dreadful sanguine battle, *i*
Will exhibit millions slain!
Then will be the day of trouble,
Never witness'd such before;
God will visit on her double, *k*
She shall fall to rise no more! *l*

Papal thrones are made to tremble,
From the greatest to the least;
Soon their armies will assemble,
Headed by a scarlet beast! *m*
Ancient Palestine did never
Witness such an awful scene,
And will not again for ever,
Feel the scourge of war so keen.

Plow-shares will be turn'd to sabres;
Pruning-hooks will make their spears;
They will arm en-mass their neighbors,
And suppress their rising fears:
Thus equipp'd, in marshal order,
Millions crowd the holy land;
Every avenue and border,
Bears the foot, or feels the hand!

Meeting, marching, sailing, crying,
Pressing urgent to the place;
Solid columns, banners flying,
Crowd into the ample space:
Millions reach the widen'd centre,
All in hostile dread array;
Flank'd by millions more, who enter,
With a hope to win the day.

Kings, and Popes, and Priests encumber
Their respective phalanx too;
Mitred bishops, such a number
Ne'er before was brought to view:
All their splendour and their power,
Point directly to the place;
Waiting the portentious hour,
To dethrone the Prince of Grace! *n*

War and carnage, dread confusion,
Makes all Palestine to groan;
Human blood pours in profusion,
Never was its equal known!
Rising to the horse's bridle, *o*
Drown'd in blood whole squadrons lie!
Not a single man is idle;
Conquer, is the word—or die.

Now destruction, desperation,
Does each heart and soul confound;
Every hostile power and nation
Falls inglorious all around!
Now 'tis done—the battle's ended:--*p*
Come ye birds and beasts of prey, *q*
Take your fill as was intended,
And remove their stench away!

Raise your voice, ye saints, for gladness,
Mystick Babylon's no more! *r*
Change your notes of grief and sadness,
And your conquering Lord adore! *s*
Bless'd Millennial restoration,
Through Messiah's glorious reign:
Now, the truth of inspiration,
Is accomplish'd *full* and plain! *t*

Now the Jews may safely venture *u*
On their land, made rich with gore;
Millions of their tribes will enter,
Drawn from every land and shore! *v*
Put in quiet, full possession
Of their favor'd land again; *w*
They will form a grand procession
To the great Messiah's reign!!

These are yet anticipations;
Much remains for us to do;
We must watch the shaking nations, *x*
And be on the look out too!
Warn the nominal professor, *y*
Of this awful trying day;
And encourage the possessor,
More and more to watch and pray. *z*

Christians watch! this time of trouble
Is no doubt extremely near; *aa*
Watchmen! all your efforts double,
Bid the world attend and fear.
If some future tribulation
Waits the Church of Christ below,
What unheard-of consternation
Must the harden'd sinner know! *bb*

Mark the Crisis--mark it careful,
Watch! your Saviour gives command;
Be more diligent and prayerful,
For the day is just at hand! *cc*
In the night or in the morning, *dd*
It will come without delay:
Watchmen! give the people warning, *ee*
To prepare against the day!

J. M. H.

Lexington, Sept. 9, 1828.

a Jer. xxxi 6. *b* Isa 58. 1. *c* Luke xxi 25. 26. see Crisis, 4th Chap *d* Rev. xvi 10. see Crisis page 40—42 *e* Rev. xviii 14 *f* Luke xxi 2[9] *g* Rev. xiii 4. *h* xvi 16. Crisis page 46. *i* Rev. xvi. 12--14 *k* xviii. 6. *l* xviii. 21. *m* xvii. 3. *n* xii. 17. *o* xiv. 20 *p* xix 3 *q* Jer xvi. 4 *r* Rev xviii. 2 *s* xix. 1--3. *t* xvii 14 *u* Deut. xxx. 5 *v* xxx. 4 *w* Rom xi. 25, 26 *x* Rev. xvi. 15 *y* 1st Thess. v 14 *z* Mark xiii. 37 *aa* 1st Peter iv 7. see Crisis page 116 --145. *bb* 1st Peter iv 18 *cc* Rev iii 11 *dd* Mark xiii. 35—37. *ee* Mat iv. 1.

STEAM BOAT EXPLOSION

Extract of a letter from a gentleman in New-Orleans, to Capt. Joseph Pearce, dated

NEW-ORLEANS 16th Aug 1828.

Sir:--I have to inform you of one of the most indescribable accidents by steam that has ever been witnessed, which happened to the Grampus on Tuesday morning the 12th inst. at half past four o'clock in the morning, nine miles below town. The Grampus was coming up with three brigs and one sloop when an explosion took place which has left her a complete wreck. Her boilers, six in number, were blown to atoms, with both her decks. There is not a whole sheet left of her boilers. The flues, six of which are only to be found, are with the exception of one, collapsed and rent in every direction --One of the six flues was hanging in the brig's fore rigging on the larboard side. The upper deck of the Grampus was blown off as far aft as the pilot's room. The forward part of which to the after part of the wheel, was laying on her starboard bow, over the capstern and bitts. Capt Morrison and Mr. Wederstrand, a passenger on board the Grampus were sitting along side of the wheel when the explosion took place, and were found among the ruins forward, much bruised. The pilot at the wheel was blown overboard and lost. One of the Balize pilots walking the deck a little aft from Capt. M. and Mr. W. had his leg broken and died shortly afterwards. The boat was on fire in two places, which was extinguished without damage. Her lower deck is much injured—every beam started from one to two inches. Her engine received but little damage. Such a scene of confusion was never witnessed. The brig on the boat's larboard side had both topmasts cut away, and standing rigging much injured. A piece of the pipe fell across the brig's tiller and carried it away, slightly injuring the man at the helm. The brig on the boat's starboard side had a hole thro' her sides from some of the pieces -- The other vessels were astern with several passengers and received no damage. There is in all nine killed and two or three wounded slightly. The boat was towed to town with the vessels the same evening by the towboat Pilot.—*Focus.*

LAFAYETTE FEMALE ACADEMY.

REV ORRAMEL S. HINCKLEY,

HAVING devoted several years to the education of Females, in East Tennessee, and wishing to extend the sphere of his usefulness, now offers his services to the citizens of Lexington in Kentucky. The central position, the salubrity of its climate, its social refinement, and, above all, its celebrity, as the most prominent seat of science and literature in the West, have induced him to select it, as the field of his future labors, in the education of youth. With this view he has rented, for a term of years, the spacious and convenient establishment where the Lafayette Female Academy has been heretofore conducted. He begs leave, therefore, to present himself to the citizens of Lexington and to the public at large, and respectfully to solicit a share of that patronage, which they have always so liberally extended to every literary enterprize. The testimonials he can produce, he doubts not, will be satisfactory; and the experience he has had in Teaching, with the flattering success hitherto attending his exertions, give him a strong confidence, that he shall not disappoint the reasonable expectations of those, who may employ him.

Mr. H. has not devoted himself to the cultivation of the Female mind and to the formation of Female character, without duly appreciating the importance of the task, and weighing well its awful responsibilities. In this arduous employment, he looks for his richest reward, to the consciousness of a faithful discharge of duty; he hopes to find it, in the well merited confidence of his Patrons, and in the blessing and approbation of Heaven.

BRANCHES TO BE TAUGHT.

Reading, Spelling, Defining, and Writing; Geography with the use of Maps and Globes, Arithmetick, English Grammar and Rhetorick; Composition, Letter-writing, History, Chronology, and Logick; Moral, Intellectual, and Natural Philosophy; Geometry, Algebra, Chemistry, Astronomy with the use of the Globes, and Botany, and, if required, the Latin, Greek, and French Languages.

THE ORNAMENTAL BRANCHES,

Will be Drawing and Painting, with Drawing in Crayons and India Ink; Projecting, Drawing, and Painting Maps; Fine Needle Work, Working Lace, and Musick on the Piano.

TERMS OF TUITION.

Higher English Branches per Quarter	$10,
Common do.	8
Languages, Musick, and Drawing each	10
Drawing Maps, Fine Needle-work and Working Lace	5
Preparatory Department (under ten)	5

Pupils will be admitted for the session, the Tuition payable one half in advance, the remainder at the close. Boarders will be accommodated on reasonable terms; and every possible kindness and attention paid to their health and comfort, as well to their moral and mental improvement. Board, including washing, lodging, &c. will be $65 for the session, payable, also, one half in advance.

THE SESSIONS

Will be the same as heretofore in this Academy; and it is deeply regretted by the Principal, that it is not in his power, to be at Lexington, with his family, to open his School before the 1st Monday of October; on which day the school will open.

It may be proper to state, that he has a very handsome assortment of Patterns for Drawing and Working, collected by MRS. HINCKLEY and MISS THOMAS, (one of his assistants) in New York, Philadelphia, and Washington City.

LECTURES,

Oral and Written, on religion, morals, education, manners, and miscellaneous subjects, will be delivered to the pupils, weekly, by the Principal. As he is determined to spare no pains or exertions to give satisfaction, Parents and Guardians may rest assured, that every possible attention will be given to young Ladies placed at this Institution, which he flatters himself will be found, upon experiment, as it regards all solid learning and useful accomplishments, second to none in the Western country.

REFERENCES.

Rev. Alva Woods, Presid't. Trans. Univ.
Rev. Dr. Blythe, Lexington.
Rev. Nathan. H. Hall, Lexington.
Rev. David Nelson, Danville
Dr. William Henderson, Flemingsburgh.
Rev. David C Proctor, Springfield.
Mr. John W. Mason, Cincinnati, Ohio.
Rev. Charles Coffin, D. D. President of East Tennessee College.
Rev Frederick A. Ross, Rev. James Gallaher, } East Tennessee.
Hon. Henry H. Gurley, Baton Rouge, Louisiana.